THE
Hindu Message

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar, B.A.

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THE HINDU MESSAGE stands for
(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.,

A silence deep as of the moonless skies
In summer nights broods o'er this holy place
Where buried lies the glory great of days
Long past when nation-building enterprise
Created here a golden paradise
Where once did go through wooded mountain ways
Incarnate Manliness and Faith and Grace
—Descended God self-bound by human ties.
Still flows as in heroic times the stream
Of Pampa famed for its sweet loveliness;
Still soars the Pompapati temple dome.
I lose all count of time and sit and dream;
I feel new joy, new power, new blessedness
In this vast ruin, Desolation's home.

H. H. SRI JAGADGURU, SRINGERI.

We are glad to inform our readers that the health of His Holiness is greatly improved and that he will be restored to perfect health at no distant date. There is absolutely no anxiety whatever hereafter.

NOTICE.

As we find that the Medical Supplement is not as widely supported as expected—so much so that it does not even pay its way—we have decided to discontinue the same and open hereafter in the Journal itself a section under the Heading 'MEDICAL' just as we were doing before the issue of a separate Supplement.

MANAGER,
The Hindu Message.

Great Thoughts.

Anger that has no limit causes terror, and unseasonable kindness does away with respect. Be not so severe as to cause disgust, nor so lenient as to make people presume.

ॐ

Knowledge is destroyed by associating with the base: with equals, equality is gained, and with the distinguished, distinction.

ॐ

The angel grows up in divine knowledge, the brute in savage ignorance, and the son of man stands hesisting between the two.

ॐ

The fool who knows his foolishness is wise so far at least; but a fool who thinks himself wise, he is called a food indeed.

ॐ

Do not anxiously expect what is not yet come; do not vainly regret what is already past.

ॐ

Skill in advising others is easily attained by men; but to practise righteousness themselves is what only a few can succeed in doing.

Events of the Week.

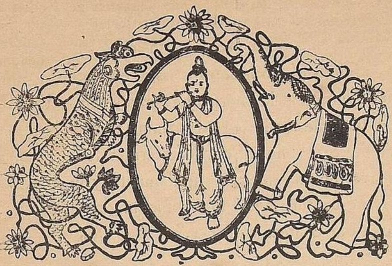
We have hitherto kept waiting in order to know where the crisis arising out of the fate of the Irrigation Bill in the Legislative Council would lead us. The present position has been to us no surprise. For more than two years, the administration of public affairs in this Presidency has gone from bad to worse. H. E. Lord Willingdon has entirely misunderstood the present Constitution. He began by boasting that he had introduced Cabinet Government, but in reality he has simply placed himself at the beck and call of men – Our Ministers, so-called—whom he did not choose, but Sir P. Theagaraja Chetty, the leader of the 'Justice' set and caucus, and who are supported by a majority in the Council neither elected to maintain any set of political principles recognised by the electors, nor watched by a vigilant electorate and kept firm in their adhesion to an avowed and declared political policy by periodical meetings of the latter and the resolution passed in them. Under these circumstances, the Ministers have been left absolutely unfettered both in what they have done and what they have abstained from doing. There has been really no 'Cabinet' Government at all in Madras, but only the dominance of the 'Justice' party and of its accepted inspirer and leader, whose playing pawns or dolls the Ministers Nominated by him have to transform themselves into in their places in the meetings of the Legislative Council or the so-called 'Cabinet.' If there had been collective Cabinet responsibility for the introduction of the Irrigation Bill, why does not the Cabinet remain in office or resign collectively and together after its rejection ? The truth is,—we, know well what the Ministers are in their places for. They are there to execute the will of great Madras Minister-Maker. If they fail here, they will have notice to quit. So, they remain,— and remain, too, when the Irrigation Bill is gone. In fact, they themselves helped, in a measure, to bring about its rejection, after helping – or doing nothing to prevent—its introduction.—These wonderfully 'popular' and democratic' Ministers remain in office after the rejection of a Bill opposed not by the 'masses,' but by the aristocrats of the Presidency. When the *Madras Mail* says that 'the real interests of the masses have been sacrificed to the clamour of a small but influential section of the public", and that "the party in power was more influenced by extraneous consideration than by a due sense of regard for the interests of the people whom they loudly claim to represent,'—we think it has good grounds for its denunciation of the public conduct of those men at least, who go about boasting, in season and out of season, about their 'party power' and ascendency power and ascendency which they are not at all using for the advancing of any desired or needed public benefit; but we are not quite sure that what are called 'extraneous considerations' are those which have weighed with the Ministers and the 'party in power.' The truth is that there is a regular and deplorable anarchy of all principles and considerations relating to public interest since H. E. Lord Willingdon bent his knee before Sir P. T. Chettiar more than 2 years ago. An electorate exists in name, but it has no knowledge, cohesion, or influeuce. It has only votes, and these are wanted only when elections are on. Its representatives, so-called, are all-in-all, and they have their own public aims so-called. So long as they form a solid and united majority and get what they want done—and there is no secret about it—their one supreme leader and his declared nominees, the Ministers, are masters of the situation. Lord Willingdon is being led blindfold into all sort of pitfalls, and public interests of all sorts are suffering. In our view, no good is likely to be gained by dissolving the Legislative Council or dismissing the Ministers. We shall again have the same kind of Council, and the same Ministers or others similarly recruited. The truth is, that the Reforms Bill brought into existence a most worthless and unworkable constitution. both for the Government and for the electorate. So long as the Legislative Council and the Ministry, so-called, are constituted—but in name only —by an electorate which can learn no politics,which has no opinions on politics or affairs, which can give no Mandate to any body of delegates or representatives, which neither cares for enlightenment from others nor can convey any to others,— we must go on drifting and ultimately get landed in some deep mire of misgovernment or misfortue. Never has the Madras Presidency been so badly governed before ! Will not His Excellency take some bold step for mending matters, before wide discontent or some unexpected crisis arises. ?

* * *

The *Madras Mail* says:—'Mrs Annie Beasant should be asked on what authority she chooses to tour the country declaiming her intention of calling a Conference at Delhi of the Councillors, of Chairman and Presidents of local bodies ; in short of people, who have a right to talk as the representatives of the people in order, apparently, 'to achieve the same success as crowned the attempts of Australians and Canadians in winning Home Rule.'—We also ask the *Madras Mail*, on what authority it chooses to indite this terrible complaint and threat against Mrs, Besant. She finds her 'authority' in her own conscience and sense of duty to India, even as does the '*Madras Mail*'– and there is an end of the matter. We think, indeed, that she is mistaken in saying that she is acting on the examples of Canada and Australia. In both these Dominions, the Colonial Ministry were placed by the British Cabinet in a position to frame, with the consent and Co-operation of the Colonial Legislatures, a constitution of *their own making* for submission and sanction to the British Parliament, In India, no such Mandate has been issued to tne Viceroy or his Legislature. Dr. Besant may, with the help of her supporters, frame a constitution at the Delhi Conference that is coming. But, who is to be responsible for its introduction into the Indian Imperial Legislature? Who can have the courage to *assure* Dr. Besant, or those she assembles at her Conference—her Constituent Assembly that is to come off—at Delhi, that her scheme will at *all* be placed even before the Viceroy or his Executive Council? We have had some suspicion or hope that she has already had some sort of encouragement from some high official quarter for the steps she has been taking and for all the high-flown language she has been using with reference to her present adventure. Otherwise, all will end in smoke only. Why, in the meantime, should the *Madras Mail* take fight. or indulge in silly threats against Mrs. Besant? No doubt, there are many well-known Indians—and some, too, of reputation or even of influence—who are favouring her project, which, after all may prove an adventure akin to what is figuratively called a 'mare's nest,' The *Mail* asks,—'Are the Government expected to pack up and go home?' We think it will be well if journalists of the 'Mail' sort do at once 'pack up and go home ! So long as we can only get Indian Ministers and Ministerial administration—or 'Cabinet Government'—of the sort which the so-called Reforms have given us in Madras, we think that the present unrest and discontent must continue until a change in the Constitution, of the electorate and the administration is made. Sir T. B. Sapru said the other day at the U. P. Liberal Dinner in his honour that 'the Councils are at least worth trying.' This may be true of the Councils in other provinces, but in Madras they have proved largely the 'shams and snares' he spoke about. It is the electorate given to us that is chiefly to blame for the present state of things, and we trust that reform will not be long delayed.

* * *

In this same speech, Sir T. B. Sapru finds fault with the Provincial Ministers for 'observing silence in regard to the larger questions which affect the interests of the country at large' and especially invites them 'to tell us something about the difficulties they have experienced it the working Dyarchy.' It is quite true that 'they owe it as much to their constituencies as to the country at large that they should place us before us the results of their experience.' In this province at least, such a thing is not at all likely to occur. Our 'Ministers' are really not Ministers at all as we see them in other provinces. Here they have *two masters* to serve,—Sir P. Theagaroya Chetty, first and foremost, and then His Excellency. As for the Constituencies, we have already pointed out what they are truly, and how little they are fitted to exercise, or receive, any influence or even enlightenment of any kind. So, we are drifting we do not know where.



The Hindu Message

Dharma and Life—Part II.

IV. —The re-awakening in the West. Education for India's Present Needs.

In all we have said so far, we have not referred to the topic of education of Indians for the present-day needs of life. Truly Indian education—*i.e.*, education as it existed when India was herself, pursued her own ideals, and fulfilled the needs of the days of her own self-dedicated freedom,—was one which aimed at teaching how to live by the paths of self-denial and of unwavering devotion to, and hope in, the eventual realisation of eternal wisdom,—the wisdom which was also love. Every member of every class of the community was taught, during his period of discipleship and training under a teacher, to learn something of the eternal verities of life and the supreme verity of God's controlling and guiding presence in the universe. All who received this training were enabled, when they entered life, to introduce into the work of the world around them not only that which brought to men the profits and pleasures arising from the efficient discharge of their own functions, but that which helped to remove the embarrassments of others, and enabled them to live lives of cheerfulness and hopefulness. Through their endeavours, there reigned the peace, reverence and refinement which alone can lift the dead-weight of passion and strife among men.

India is no longer in a position to live her own self-dedicated life so as to enable her sons, one and all, to indulge the joy of devotion to the spirit of Divine Love or to bring within the reach of their experience the vision of a *Reality* established beyond all questioning by the constructive skill and logic of a forceful and convincing dialectic. The struggle for existence is, at the present day, inevitable in every department of human life, and inexorable in its demands upon every individual's attention and energies. One and all of us must earn, by the sweat of the brow, what is wanted,—for one's self and the family,—to lead a healthy and prosperous life, or succumb and drop down into the abyss of defeat and desolation. We may with justice denounce machine-made products, so unlovely and fragile as they are, and the exertion spent upon their machanical process of production which, by reason of its deadening excess or deadening routine, is injurious to the worker's health and happiness. We may find, to our chagrin, that machinery has not only failed to fulfil its promise of saving human labour, but is destructive to human life, especially when, with its aid, the workers descend into the bowels of the earth or the depths of the ocean to bring up their tribute of products essential to the gaining of power, prestige, and dominance in the world. We may further note with pain that, especially in an old and stereotyped society like ours, the sudden introduction of machinery, by displacing human labour and paralysing skill and invention, causes a good deal of temporary embarrassment and loss to numerous individuals and families and even to the collective life and prosperity of the society. All this and more may be true, but the introduction of machinery takes plaee unchecked, and as a matter of course. For, the system of production on a large scale which has inevitably to be adopted in order to make production keep pace with the growing needs of men is inseparably associated with the use of machinery. Hence, Indian labour has to be educated to adapt itself to the new conditions and satisfy our new needs.

Before we proceed to consider what system of training must be adopted in primary and secondary schools so as to enable the country to resist the further progress of foreign exploitation and the ruin that is treatened or impending therefrom, we have to deal with an important point that is often raised in this connection,—Are not there signs in the West of a change in the angle of vision, of a new and saner outlook, in regard to the aims of industry and even in respect of men's attitude towards the aim of life itself? If there are any signs of the waning of the creeds of Darwinism and Machiavellism hitherto dominant and now rampantly and actively operating to our ruin, we ought certainly to take note of them. For, already, Indian labour ideals and social life, in the attempts now being made towards a new adjustment, have begun to deteriorate; and everywhere there is a noticeable decline of economic safety with the resulting loss of simplicity and serenity. The Vedic ideals of labour and life and the organisation of society which helped to main-

tain them will continue to lose their hold on men's faith and loyalty until they crumble down without hope of recovery,—if we cannot offer to the Indian mind of today the early prospect and hope of an economic change and improvement here as a consequence of the *reaction* in the West tending towards the older rural and agricultural life and a revival of the arts and crafts causing a return, however limited, to-traditional methods of educating the young to impart skill in the elaboration of details by the exertion of human hands only and without resorting, as now, to the extensive or even exclusive reliance on machinery.

In an Introduction to one of Dr. Ananda Coomaraswami's works on the Indian Craftsmen, Mr. C. R. Ashbee, a very competent English writer, says :—"We are finding out in the West that, if the village tradition is still living, it could still be utilised; we are even seeking to set up something in its place. For, *the great city of machanical industry has come to a point when its disintegration is inevitable. There are signs that the devolution has already begun both in England and America.* The cry of 'back to land', the plea for a 'more reasonable life,' the revival of the handicrafts, the education of the hand eye, the agricultural revival, the German 'ackerbau', the English small holding, our technical schools, all these are taking the place of the village community, *at least to bring once again into life those direct, simple, human, and out-of-door things of which mechanical industry has deprived our working population.* These things are necessary to our life as a people, and we shall have to find them somehow." Further, Dr. Allbee says :—"They still exist in great measure in the East, and it may be that the East, in her wisdom, and with her profound conservative instinct will not allow them to be destroyed." "The fundamental democratic order of her society has remained, and it appears probable on the face of it, that we English shall materially change it when so many others before us have left it undisturbed." "*The spiritual re-awakening in England demands such a condition as in India our commercialisation is destroying.* The spiritual reawakening in the West is appealing for a social condition in which each man shall have not only an economic but a spiritual status in the society in which he lives, or as some of us would prefer to put it, he shall have a stable economic status in order that he may have a spiritual status as well." Finally, Mr. Allbee says :—"Even if we admit, that the change in the Aryan of the West from the one basis to the other has been necessary in order to produce the conditions of modern progress, the scientific results of our civilisation, in short, the great ships, it may yet be that the spiritual reawakening that is begining to stir the dry bones of our Western materialism may yet leave the ancient East fundamentally unchanged, and bring us once again into some kindred condition through our contact with her."

We have made these extensive extracts to convince the Indian mind that neither the Indian crafts and arts nor the spiritual aims and basis of our social organisation have become discredited, and that we have no reason to be ashamed of them as being the inventions of the Brahminical devilry of the past which has to be get rid of as a preliminary even to the starting of India in the path of a respectability among the world's communities to which she has hitherto been an utter stranger. Whenever one speaks in these times of the spirituality of our Indian social or economic ideals, one only raises a peal of contemptuous laughter among an audience composed of our *novi homines.* Our view is that this attitude is as foolish as it is unjust to the past of India and even to what survives of that past among us. Not only is there still a possibility of an increased demand in the West for the hand-made products of Indian skill in art and industry, but there is even a possibility of Indian artists and artisans being invited to help the West in a movement of social and industrial reconstruction in the West. We purpose to deal with this topic later, and to show that India's mission in the world as a spiritual teacher and even as a teacher qualified to renovate society, art, and industry is one which belongs to the future.

But we cannot be always indulging in dreams of a past and vanished greatness or in dreams about the glories of the future that is to be. While retaining whatever is useful and profitable in the present or capable of being utilised to our own or others' benefit in the future, we must be also alive to our present-day needs in the region of industry and art and introduce the educational changes—and even others—which are necessary to prevent Western commercialism from being the blind and destructive force it is proving in India. Whether or not India's art, industry, and spirituality is to help to make a less ferocious and saner West than we find is only to be determined in the future. Meanwhile, we are slowly "withering beneath (Western) Commerce's poison-breathing shade." As William Morris says

in his "Signs of Change":—"So far reaching is this curse of commercial war that no country is safe from its ravages." We see everywhere how India has been ruined, and every part of India, too—every town and village and every community of workmen and artists in India. If this process of destruction is to be arrested from proceeding further, it is necessary that both Government and people must work with ceaseless vigilance to introduce a system of technical training combined with a good grounding in all the scientific principles underlying each branch of industry or art that offers at the present day a scope for the application of men's energies and special aptitudes. Education in India today has been largely influenced, as it was in Europe in mediaeval or even comparatively recent times, by the aims of the predominant power or corporation, and hence it has proved a dismal failure. It has not aimed, to any large or appreciable extent, at the development of the individual natural capacity and talents, and has, therefore, failed to develop his fitness for his own share of work and his legitimate place in the achievement of his country's prosperity and freedom. In order henceforth to achieve these aims, we must have several changes. And what are the changes we need? While primary education is made free everywhere, steps should be taken, by the offer of scholarships and prospects of lucrative employment, to make it general, if not also compulsory wherever possible. Every effort must be made to keep the system of primary education cheap and to prevent its becoming a burden on the country's finance through the introduction of Western departmentalism and all its costly regulations and requirements. As regards our secondary education, the present pernicious system must be at once abolished, as it has no art or part in qualifying our young men for bread-winning. In the ancient Indian system, as already described, every young man became apprenticed to a master-craftsman and received both training and knowledge enabling him to become a skilled professional in his own turn and also receive and train his own apprentices. Our present secondary education should similarly provide for the practical training of apprentices and also for their attendance at lectures at a school where they have taught to them all the elementary principles of science applicable to their own special art or industry and also all that science has to teach about the proper use and appropriate nature and function of their tools and of the various kinds of goods which they are expected to turn out when they begin to earn their livelihood or work with a view to the gaining of profits. Simultaneously, the students of secondary schools should be made to learn drawing, music and sanitation. The entire aim in secondary education should be to set up the Indian young man as a journey man—worker or as a master in some industry, art, or trade, and to enable him to apply his knowledge to the achievement of practical aims. Our existing schools have failed in this respect and therefore stand self-condemned. Laboratories, workshops, and lecture-rooms must meet the eye on all sides when a visitor enters a secondary school. Of course, the same will be—and ought to be—the case in the case of Universities and University training,—except when they are specially founded with a view to advance the development of a purely literary or aesthetic culture. But the training in secondary schools must be chiefly intended to turn out workmen, while colleges affiliated to a University must aim chiefly at producing experts, leaders, and entrepreneurs in all the various branches of practical work and business organisation. The aim in secondary education should be to impart skill to the learner or apprentice either by imitation, or by the unfolding of such latent capacity as he may have for originality and invention in his work. The teacher can only give guidance, and no cramming should exist. Every apprentice and learner should be so enabled to grow in knowledge and develop his latent capacity as a workman as to be able to go out into the world with the self-conciousness and assurance that he will be a useful and serviceable member of the society and state in which his lot is cast. It is only education like what we have above sketched in outline that will enable Indians to hold their own against foreigners in agriculture, art, and industry, and in fact, in all the vocations of life. It is only by such a system of education that they can be made to prove loyal, manly and honest citizens of the state in India and the Empire. It is only by such an education that the Indian home can be made the centre and abode of peace, comfort, and honorable chivalry in the conduct and preceptions of its inmates.

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Social and Religious.

The Bhagavad Gita.

With an English Exposition.

By K. S. Ramaswamy Sastri, B.A., B.L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA X.

(*Continued*)

अर्जुन उवाच—

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

आहुस्त्वां ऋषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

Arjuna said:—

Thou art the Supreme Brahman, the Supreme Glory, and the Supreme Purifier. All the Rishis, the divine Rishi Narada, Asita, Devala and Vyasa have declared Thee the eternal the Heaven-manifested Light, primeval Deity, the Birthless one and the All-Pervading One.

Notes:

1. The Vedas declare : पुरुषान्न परं किंचित् सा काष्ठा सा परा गतिः । शाश्वतं शिवमच्युतम् । दिव्यो ह्यमूर्तः पुरुषः । एको ह वै नारायण आसीत् । अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः । नारायणः परं ज्योतिरात्मा नारायणः परः । The essence of these attributes is declared in the above said Gita stanzas.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥

I believe all this, which Thou sayest unto me, to be true, O Kesava ! Varily, O Bhagawan neither the Devas nor the Danavas know Thy manifestation.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावनभूतेश देवदेव जगत्पते ॥ १५ ॥

Thou alone knowest thyself by thyself, O Supreme Purusha, O Source of All Beings, O Lord of All Beings, O God of gods, O Ruler of the Universe.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमां त्वं व्याप्य तिष्ठसि ॥

Deign to declare unto me in all fulness Thy divine manifestations by which Thou dost exist pervading all these three worlds.

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

How shall I, O yogin, realise Thee by always meditating on Thee? In what aspects art Thou, O Bhagawan, to be thought of by me?

NOTES:

1. These meditations on the Lord's *Vibhuthis* (manifestations) are by way of ध्यानालम्बन (help for concentration and realisation in Dhyana.)

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१८॥

Tell me in detail again, O Janardana? of Thy yoga and Thy Vibhuti (manifestation), for I never feel satiety in enjoying the nectar of Thy speech.

NOTES:

1. The Lord's *yoga* is his Isvarya viz., Omniscience, omnipotance etc. as revealed in chapter VII. Arjuna asks for a detailed discription of what was briefly declared in that chapter.

To be continued.

Literary and Educational.

The Evolution of Indian Education.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

(*continued.*)

I must here attempt to remove two prevalent misconceptions. One is that in ancient India education had no practical end. Though the religious aspect of the education was insisted on, yet the other aspects were really not lost sight of. Manu says: 'Some declare that the chief object consists in the acquisition of spirirual merit and wealth, others place it in the gratification of desire and the acquisition of wealth, others in the acquisition of spiritual merit alone, and others say that the acquisition of wealth alone is the chief good here below, but the correct decision is that it consists of the aggregate of those three.' (Manu II. 224). Another misconception is that education was a mere matter of memorizing, and there was no real culture. As regards this, I shall only quote a passage from Laurie's *Pre-Christian Education:* 'We must recognise in the substance of the highest Hindu Education a fully adequate course of liberal study, embracing as it did theology, philosophy, language and science, while including the whole of the national literature as that gradually took shape' (Laurie, Page 180). Again, another characteristic was that education was suited to the heredity and the environments of men. The door of knowledge was not thrown open to all. Instruction was in the main oral, though the art of writing certainly existed long before the time of Alexander's raid into India. Another noteworthy feature is the thorough absence of state interference in matters of education. The chief defects of this noble system which I have sought to describe were, in respect of ideals, (i) the too exclusively literary character of the instruction imparted (ii) the absence of the harmonious development of human powers, (iii) the absence of insistence on physical culture, (iv) the restricted area of education, there being no widespread education among the masses, (v) absence of high education among women, though we find here and there highly cultured persons like Gargi and Maitreyi ; and in respect of methods (a), storing the mind and memorizing rather than the cultivation of all mental powers (b) the preference of the analytic and dogmatic method, preferring

names to ideas and words to things ; (c) absence of room for self-instruction though the beautiful story of the man whom the teacher enabled to find Brahma for himself by his own effort and who finally found out the true nature of Brahma (आनन्दं ब्रह्मेति व्यजानात्) shows that this idea was not unknown ; (4) the preference of deductive to inductive processes of reasoning. The noble ideals and methods which prevailed in ancient India are thus worthy of our serious consideration, not only because they are so beautiful in themselves. but because they supply us with valuable hints as to the manner in which the mighty fabric of national education should be reared in India hereafter.

I shall now proceed to give a brief historical survey of the development of educational ideals and methods in India till the Pax Britannica became an accomplished fact. We must first of all mention the village schools which were such a common feature of the Indian social organisation. The pupils sat round the teacher under trees in front of a house; and when the weather was bad, in a covered shed. 'In arithmetic, only the merest elements were taught. Writing, with which instruction in reading was closely connected, was first practised in the sand, then with an iron stylo on palm leaves and finally on plane tree leaves with a kind of ink.' Also there was a system of mutual instruction among students. Dr. Bell organized his monitorial system from what he saw at Madras. One peculiarity of these schools was that it was usual for a more advanced pupil to point out the letters to a beginner. Another event that is worthy of special notice was that there early arose (about 1000 B. C.) Brahmanic settlements called Parishads, which approximated closely to the modern collegiate institution of learning. Young men went to these Parishads to acquire learning. Thus in Brihadaranyaka Upanishad we learn that Svetaketu went to the Parishads of the Panchalas for his education. These Parishads were in later times understood to consist of twenty-one Brahmans well versed in philosophy, theology, and law ; but in their beginnings three able Brahmans in a village, learned in the Vedas and competent to maintain a sacrificial fire, constituted a Parishad. 'Private schools also existed, conducted by scholarly men at their own venture, and to these many boys were sent for training, giving personal and menial service in return for instruction. These boys did not necessarily belong to the Brahminical caste. Prior to this rudimentary form of educational organisation, the courts of the kings were the centres of such culture as existed then, and the priests were the custodians of that culture.' Of these, the Parishads have now disappeared but private Sanskrit schools (*tols*) have survived to the present day. 'In 1881, there were in Bengal no less than 1010 *tols* with 7680 scholars, in the North-West Provinces and Oudh, 235 *tols* with 4100 students, and in the Bombay Presidency 48 Hindu Veda Shalas and Sanskrit schools.' (See Bose's Hindu Civilization during British Rule. Volume III page 155). With regard to Madras, the Report of the Education Commission of 1882 says: 'In every large town containing Brahmana residents and in every Hindu *Matam*, instruction in the Vedas, Upanishads, the Indian system of logic and philosophy, the Grammar of Panini, rhetoric, the Hindu epic poems and dramas and Hindu Law, has been given from the earliest period.' As regards the subsequent historical development of education in India, it must be noted that the Buddhist reformation placed religion and education on a more popular basis. 'The Chinese travellers and the Pali texts bear witness to this fact, and in the 7th century A. D., the vast monastery or sangharama of Nalanda formed a seat of learning which recalls, by the number and zeal of its students, the latter Universities of mediaeval Europe. After the Mussalman conquest, the mosque became in India, as in other countries of Islam, a centre of instruction and of literary activities'. The Report of the Indian Education Commission of 1882 thus sums up the educational situation at the time of the British advent into India: 'The East India Company found the four ancient methods of education still at work in the instruction given by the Brahmans to their disciples ; in the *Tols* or seats of Sanskrit learning in the Maktabs and Madrasas or schools and Colleges of the Mahammadans ; and in the large number of village schools which also existed. These village schools gave an elementary education to the trading classes and to the children of the petty landholders and well-to-do families among the cultivators'.

Before I proceed to deal with the effects of British Rule on educational ideals and methods in India, we must consider some of the characteristics of that great and wonderful phenomenon, the western civilisation, if we want to realise exactly the underlying principles of the change that is going on around us. It is a singular phenomenon that we are witnessing in India at the present day. A society that was adorned by the graces of culture, pre-eminent in arts and philosophy, pre-eminent in military power fell from 'its high estate'. Hordes after hordes of invaders passed over the land. But they had no influence on the life of the people. Sheltered behind the impassable walls of caste and tradition, the old life lingered on. The face of the land was changed from time to time ; Buddhist monasteries displaced Hindu temples and were supplanted by Mohammadan mosques ; the Hindu territory passed into alien hands ; yet the citadel of national life was left intact. But in the wisdom of Providence a new power came on the scene, which was destined to rule the land and profoundly affect the ideals of the people. When the ships of the East India Company reached Indian shores, the genius of the west began its career of conquest in the East. Ever since then there has been a new stir in the social and religious atmosphere of the land. The previous conquerors when they came to this 'Land of the Lotus,' succumbed to its languorous influences. But the British invader came into the land with a spendid energy that defied such influences and infected the people of the land with a contagious enthusiasm. Ever since then the Eastern and the Western ideals have been in conflict and it is the result of this conflict and the directions in which we should profit by the new stir in the land that I intend to consider now. England, as the champion of the modern spirit is trying to rouse India from her sleep of ages. The chief characteristics of this modern spirit are the submission of—everything to the test of Reason, a frank and cheerful acceptance of what are regarded as the inevitable limitations of life, and an attempt to realise in social life the noble ideals of liberty, equality and fraternity. It is only if we consider the activity of the British in the field of education in India as an aspect of the workings of the modern spirit of which they are the apostles to us that we can realise the full meaning and value of the phenomenon that we are witnessing in India.

The first step taken by the British Government towards the education of the Hindus was inspired by a desire to promote Sanskrit scholarship. A Sanscrit college was founded at Benares in 1791. The Calcutta Madrasa for Mohammadans had been already founded in 1782. The organisation of the Benares College was essentially Brahmanical. Christian Missionaries made the field of vernacular education their own. Jesuits at Madura wrote fine Tamil works two centuries ago. About 1810, the Baptist Missionaries at Serampur raised the Bengali to the rank of a literary prose dialect. Also, the Missionaries were the first to cast type in the vernacular languages and to employ native compositors. The earliest vernacular news-paper was the *Samachar Darpan*, issued in Bengali by the Baptist Mission at Serampur in 1818. Provision was made for giving regular assistance to education from public funds by a clause in the Charter Act of 1813, which empowered the Governor General in Council to direct that one lakh of rupees in each year should be 'set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India'. Oriental Colleges were established at Calcutta, Agra, and Delhi in 1824-25. In Bombay, Elphinstone sought to work through the vernaculars. His scheme was to teach English as a classical language and impart higher education through the vernaculars. In Madras, a Board of Public Instruction was appointed in 1826. Under its auspices a central school was established at Madras in which the Hindus were to be educated in the Sanskrit and the vernaculars. Bose says: 'Whilst the authorities were trying to spread classical education in Bengal, Vernacular education in Bombay, and a mixture of both in Madras, the Hindus themselves were expressing their eagerness for English education in no uncertain tone'. Raja Rama Mohun Roy pleaded the cause of English education. The Hindu College of Calcutta was started by the leading Hindus and by David Hare to give English education. Speaking of it, the Committee of Public Instruction said. 'The consequences have surpassed our expectation. A command of the English language and a familiarity with its literature and science have been acquired to an extent rarely equalled by any schools in Europe'. In 1833 there was a famous controversy between the Anglicists and the Orientalists, which was terminated by the famous minute of Lord Macaulay. This minute marks the point at which official recognition was given to the necessity of public support for Western Education. A fresh impetus was given to English education by the discontinuance of Persian as the official language from 1838. In 1854, various measures were taken to carry out this policy further and more satisfactorily. A Department of Public Instruction was constituted; Universities were founded; Training Schools for Teachers were established; provision was made for maintaining the existing colleges and schools of a very high, order and to increase their number if necessary; and the grants-in-aid system was introduced to foster a spirit of reliance on local exertions. Vernacular education and female education also have received careful attention.

To be continued.

Historical and Scientific.

The Beginnings of the Aryan race in India.

By N. K. VENKATESA AIYAR, M. A.

(*continued*)

Historians have made pointed reference to the long fights between the Aryans and the Dasas or Dasyas and stated that these fights must refer to the fights between the conquering Aryans and the aboriginal races of India in the course of being conquered by the Aryan settlers. That however, does not seem to be the fact. It appears that very early in the history of the Aryan race, fights for predominance began to be waged between the men of the four Varnas and the mixed races. The expulsion of the Gandhara Brahmins through the North-West, mentioned as the Brahmins who had fallen away from the path of Aryan Dharma, is an instance to show how such fights began and were waged with great vehemence and rancour. The Aryans, who thus fought with the mixed races, with a view to turn them out of the pure Aryan land, invoked the Gods to help them in their warfare and they all looked up to Indra, the Lord of men in the material regions, for help and active co-operation in this continued warfare. Indra, the Lord of men, who, at the bidding of Gods, and after partaking of the Soma presented to him by the sacrificing Rishis and Brahmins, fought with and killed Vritra. Ahi and other demons, were called upon by the Rishis and the Aryans to fight out the un-Aryan races, who had fallen away from the path of Dharma and who were causing trouble to the Aryan people. The Aryans called their enemies Dasyus and the Dasyu was a generic name for all the fallen Aryans, described by Manu in Chapter X. The following reference to the Dasyu, makes the point clear. "Dasyu, a word of somewhat doubtful origin, is in many passages of the Rig-Veda clearly applied to superhuman enemies. On the other hand, there are several passages in which human foes, probably the aborigines, are thus designated. This may be regarded as certain in those passages where the Dasyu is opposed to the Aryan, who defeats him with the aid of the Gods. The Great difference between the Dasyus and the Aryans was their religion: the former are styled "not sacrificing": devoid of rites "addicted to strange vows," "God-hating" and so forth[16] Among these Dasyus are mentioned for example the races known as Kirata, Kikata, Candala, Parnaka, Simyu. In describing these races, the Kiratas are shown as a hill tribe, who lived in later times in Eastern Nepal, and Manu speaks of them as degraded Kshatriyas[17]. Again, as to the Kikatas, it is said, "Yaska declares that Kikata was the name of a non-Aryan country, and later Kikata is given as a synonym of Magadha. Hence Zimmer concludes that the Kikatas were a non-Aryan people living in the country later known as Magadha. Weber holds that these people were located in Magadha, but were Aryan, though at variance with other Aryan tribes, perhaps because of heretical tendencies, for Magadha was later a seat of Buddhism[18]. Again, we read, "Candâla, Cândâla—are the variant forms of the name of a despised caste, which in origin was probably a tribal body but which in the Brahminical theory were the offspring of Sudra fathers and Brahmin mothers[19]. Again, for Parnaka— "according to Mahidhara, a Bhilla is meant—i, e., presumably a

16 Vedic Index vol. I P. 347
17 Idid vol. I P. 158
18 Ibid vol. I P, 159
19 Ibid vol, I P, 253

wild hillman, for he glosses Nisada in the same way—Sayana explains the word as meaning "one who catches fishes by putting over the water a *Parna* with poison"[20]. *Simyu* occurs in the Rig-Veda as the name of one of the peoples or kings who were defeated by Sudas in the Dasarajna (battle of the ten kings). Since in another passage the Simyas are coupled with the Dasyus. Zimmer plausibly concludes that they were 'non-Aryans'[21].

From the above references, two points are clear (I) The Aryans had considerable quarrel with the non-Aryrns i. e., the Aryans who had broken away from the path of Arya Dharma.

(2) These tribes were driven by the Aryans generally in an Easterly direction and they should have escaped from the Aryan country when they were so attacked and molested. Manu gives a long list of mixed races in Chapter X, of people descended from the four Varnas, by Anuloma and Pratiloma marriages—i. e., marriages between higher Varna men and lower Varna women, marrigages between lower Varna men and higher Varna women respectively; and then Manu says that the generic name for all those so born by impurity of any sort among the four Varnas is *Dasyava*, whether such mixed descendants spoke the Aryan language or the Mlecha or un-Aryan languages (Ch X V. 45). Invoking Indra, a Hymn of the Atharva Veda says. " He who, having formidable arms, is repeller of the formidable ones ; who battered the strength of the Danavas ; by whom are conquered the Rivers, by whom the kine let him free us from distress" (IV 24. 2) and another Hymn says, "fixed, with a fixed oblation, do we lead down Soma, that Indra may make the clans like-minded, wholly ours." (VII. 94 (99)). This verse occurs in Rig-Veda X, 173, 6, and Vajasaneya Samhita VII. 25. C. The first half of it is found in Maitrayani Samhita 1. 3. 15, also in Taittiriya Samhita iii, 2. 8. followed after two padas by the second half. From these references it is clear that in course of time the Aryan people had perforce to fight with the aid of Indra against those who fell away from the path of Dharma and to drive them out of Arya-Varta. From the way in which Indra is invoked familiarly at the sacrifices of the Aryans in the four Vedas, it appears that the help that Indra is said to have given to the people is not to be compared with fictitious descriptions of Gods fighting with men given in epics like the Iliad of Homer, but the aid of Indra given to the Aryans is to be taken as being just the sort of aid that the Civil Aryans could expect from a trained warrior fighting under the immediate inspiration of the Almighty. Indra is described always as the Lord of men and as the Lord of the World. Rishi Bharadvaja refers in the Sama Veda. II. 3. 1—to Indra as the Lord 'worshipped by multitudes with the eagerness with which the husband-man extols the happy condition of a powerful bull.' Again, Rishi Miri in the Sama Veda III. 9. 3. invokes Indra as the 'Lord of Mansions,' 'the supporting beam of our house,' 'the coat of mail of the performer of moon-plant-sacrifice, the God who is bedewed with moon-plant-juice, the overturner of Cities, the Lord of many hosts, the bosom friend of Sages.' Surely the conception of Indra here is not that of an unreachable God, but of an ever-moving friend of men and powerful warrior. The divinity of Indra is based on his valorous exploits and as such Indra was entitled to become a God in due course in the Hindu Pantheon. Even now, however, when Indra is invoked in sacrifices, he is not hailed as a God, like Vishnu or Siva, of divine origin and history, but as a superhuman warrior and friend of men, ready to help us in our struggles of life in the material sphere. Even now Indra is only a king or Lord of men. The misconception about the Vedic Deities, prevalent among scholars is based generally on two faults in the premises:—(i) Indra, Varuna, Mitra, Maruts etc., are imagined, without any reason, to represent only personifications of the phenomena of nature, misled mainly by the descriptions of the manifestations of their powers exhibited in the Vedic Hymns and Mantras. No Hindu ever believes that he worships merely rain and clouds, light and darkness as Gods. (2) The Vedic Deities are interpreted as being worshipped by the Hindus as Gods, without realising the fact that we make a difference between Devas and Devatas. Devas are Gods and Devatas are Deities. Deities are only dified evolved beings who are in contact with us and are with us in all our activities. This distinction is rather subtle and may not appeal to the ordinary scholar or at best, looks only like a mystic expression. But to a Hindu who knows the significance of the Vedas, this is simple matter of understanding. The Rig-Veda says—'May Indra ensure our safety from all quarters, he that observes all and subjugates *the Godless enemies*' (M. 2 V. 12. An—4. Su. 41.)

To be continued.

20 Ibid vol, I P, 501
21 Ibid vol, II P, 381

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8. The question papers for all examinations will be in Sanskrit and answers also should be in Sanskrit (Devanagari characters); but those for the Bhishak Examination alone may answer in their vernacular.

9. The Fee for Ayurvedacharya is Rs. 10, for Ayurvedavisharada Rs. 5 and for Bhishak Rs. 3. A fee of As. 4 extra should be sent by each candidate along with the examination fee to cover the charge of the result sheets to be sent.

10. Please write enclosing one anna stamp for postage for Syllabus of studies and for any other information to:—

Ayurveda Bhushana Pandit

M. Duraiswami Aiyangar,
Secretary, Ayurveda Vidyapitha,
No. 6, Adiappa Mudali Street, Vepery, Madras.

Rupees 75,000 worth of shares have been already subscribed.

Business Commenced on 11th November 1922.

FOR

PROSPECTUS.

Apply to:

THE MANAGING DIRECTOR.

The Sri Vani Vilas Syndicate Limited.

Capital Rupees Three Lacs

Divided into 4,000 ordinary shares of Rs. 50 each

and 10,000 ordinary shares of Rs. 10 each.

Payable in 5 equal instalments—the first on application, the second on allotment and the remaining three at intervals of notless than 30 days as and when called for.

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   Trichinopoly.
2. Dewan Bahadur
   S. Rm. M. Ct. Pethachi Chettiar,
   Zamindar of Andipatti.
3. M. R. Seturatnam Aiyar,
   Member, Legislative Council,
   and Mirasdar Manathattai, Kulitalai.
4. Mimamsaratna A. V. Gopalachariar M A., B.L.,
   High Court Vakil, Trichinopoly.
5. S. Sivaramakrishna Aiyar, B.A., B.L.,
   Vakil, Trichinopoly.
6. N. D. Subbarama Aiyar,
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Holder of permanent unrestricted Auditor Certificate.

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552 South Chitra Street, Srirangam.

☛ Please fill up the application form overleaf and send it to the Managing Director at the Registered Office or to the Banks along with the application Deposit.

APPLICATION FOR SHARES.

The form must be produced entire with the Application Deposit.

To

THE DIRECTORS OF THE SRI VANI VILAS SYNDICATE Ltd.,

South Chitra Street, Srirangam.

Gentlemen,

Having paid to { THE MANAGING DIRECTOR. THE IMPERIAL BANK OF INDIA, THE INDIAN BANK LTD.,

the sum of Rs.............................being a deposit of Rs. $\frac{10}{2}$ per share in respect of..............shares of $\frac{\text{Rs. 50 each}}{\text{Rs. 10 each}}$ I request you to allot to me that number of shares and I hereby agree to accept the same or any smaller number they may be allotted to me, to pay $\frac{\text{Rs. 10}}{\text{Rs. 2}}$ on allotment, and the balance of Rs. $\frac{30}{6}$ as and when called, and I hereby authorise you to place my name on the register of members in respect of the shares allotted to me and I agree to accept such shares, subject to the provisions of the Memorandum and Articles of Association.

Signature..

Name in full..

Description..

Address...

Date..

Received on________by________ the Office or the Bank by whom Received. *(to be filled in by the Receiver.)*

APPLICATION DEPOSIT RECEIPT.

THE SRI VANI VILAS SYNDICATE LIMITED.

Place____________________

No__________ Date____________________

Received of Mr.________________________________ of____________the sum of Rs.____________________being a deposit upon________shares of $\frac{\text{Rs. 50 each}}{\text{Rs. 10 each}}$ in the above named Company applied for on the________day of____________192

Rs.

Signature of the Receiver.

N. B.—*This receipt must be preserved carefully to be exchanged hereafter for Share Certificate. Payment by cheque to be subject to its realisation.*